

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

HE HATH SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BOUND.

CONTENTS.

NOVEMBER, 1870.

FREEDMEN.

KY. BEREÄ—Seed Sowing.....	241
TENN. NASHVILLE—School opens favorably—Term Bills paid in advance—Divine Spirit's Presence—Conversions.....	241
N.C. CHAPEL HILL—Bibles to Scotch Lady's Sab. School.....	243
WILMINGTON—A Faithful Rebuke.....	243
S.C. CHARLESTON—Badges of a Gentleman—Stories of hard struggles for education—Market Cries—A Great Change.....	244
GA. ATLANTA—More Stories of bright Students toiling under trials.....	247
" THOMASVILLE—Appeals to Teachers to return.....	248
MISS. ABERDEEN—Bibles—A Peculiar Prayer.....	249
CALL FOR SCHOOLS—An earnest entreaty.....	249

EDITORIAL.

APPEAL FOR THE FREEDMEN—ANNUAL MEETING—IMPORTANT SUGGESTIONS—GOOD READING—HARD STRUGGLES—HELP NEEDED—GOOD INTENTIONS DEFEATED—WILLS—MENDI MISSION.....	250
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MISCELLANEOUS.

Christian Stewardship — Men of Wealth.....	252
Schools and School Laws in the South.....	253
A Curious Fossil—An Old Document.....	254
Chinese in America—Letter from Sec. Howard.....	255
Chinese Converts in California.....	257
BOOK NOTICE—Life of Arthur Tappan.....	258

CHILDREN'S DEPARTMENT.

Little Girls helping to pay our Debt—Letter from Edith Parsons—A Boy to Succeed.....	261
RECEIPTS.....	261

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
ROOMS, 59 READE ST.

Price, 50 Cents a year, in advance.

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59 Reade street, N. Y.

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may be sent to W. E. Whiting, 59 Reade street, New York, or when more convenient to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and of the County and State in which it is located.

American Missionary.

VOL. XIV.

NOVEMBER, 1870.

NO. 11.

AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

KENTUCKY.

BEREA, SEPT. 28, 1870.

DEAR BROTHER,

SEED SOWING.

My work is that of seed sowing yet. A wide door is opening for this work, but the harvest seems to be deferred.

I have a good prospect of organizing a church in Bro. Mobley's neighborhood. Church organization and church connection are so abused in this country that I am slow to move in the direction of organizing churches. I am sent to preach the Gospel, "not to baptize." The people have been so long in the water of baptism that they are petrified. I teach that the church is *just* the place for Christians, but is the worst place in the world for sinners. The work here is two-fold. We have to exhibit, first the true standard of Christian character and life, and then convert men to it. Converts are easily made to the various sects. But these false standards which are held up in the name of the Christian religion, make it exceedingly difficult to make the people see and believe in the true. We are casting our seed upon the water.

Yours truly,

GEO. CANDEE.

TENNESSEE.

FISK UNIVERSITY.

School opens favorably—Large attendance—Term bills paid in advance
—The Divine Spirit's Presence
—Conversions.

We rejoice in the prosperity of this excellent institution, as indicated by the extracts from letters published below. They show that the new school-year opens with a large attendance of pupils and that some of them are able to pay tuition *in advance for a year*. But the main source of joy is the early and abundant manifestation of God's converting influences.

A letter from the treasurer of the university, Mr. Geo. L. White, presents us with the

BUSINESS ASPECTS.

NASHVILLE, SEPT. 19th. 1870.

School opened on Monday one week ago with a good attendance the first day.

There are now upwards of two hundred and fifty enrolled—with fifty-one in the boarding department, exclusive of teachers and workers.

Our family now numbers about 70 persons. Students keep coming in from abroad, and we hear of more preparing to come. They are generally of a better class than we have had heretofore. Twenty came in one company from Memphis, and some five others have come since. Many of those students paid the term bill in advance, and a few

deposited enough to *pay for the entire year.*

I have received many letters of inquiry from different places in response to circulars and catalogues sent out.

A NEW PRINCIPAL.

The resignation of Prof. OGDEN made a new appointment necessary. Mr. A. K. Spence has been chosen. Of him Mr. White thus writes: "Notwithstanding the unsettling of things incident to a change of commanders, we are getting to work admirably. We feel satisfied that Prof. Spence is *the man* chosen and baptised of the Lord, in answer to prayer." From a letter of the Principal, giving a survey of his new field, we copy these items.

The school seems to open up very promisingly. We have now 50 boarders, 250 or 280 in all, and they keep coming. I found a somewhat complicated machine in excellent running order and am greatly indebted to my predecessors. I have thought it wise to follow the path found best thus far. I find the teachers and other workers of the A. M. A. most delightful people to be associated with. I think we are going to have the greatest of harmony. I find some differences of opinion but none of heart.

The state of things religiously considered seems *very encouraging*. Some we trust have already been converted and we hope all may be, at least all of those in the family. The influence that can be wielded in the family is *very great*. I never attended such family prayers. God seems very sensibly present with us. It is delightful. Such decorum, such seriousness, such sweet singing. It is a heaven begun on earth.

I am greatly pleased with the appearance of our students. Some of the new comers are awkward and rude, but that is quickly passing away, and we have some as ladylike and gentlemanly young people as you could wish to see.

THE REVIVAL.

Miss Matson—a female Missionary whose earnest Christian labors are not unknown to our attentive readers—has the satisfaction of describing more at length the spiritual work with which this opening term is marked and blessed,

FISK UNIVERSITY, NASHVILLE,
September 28th, 1870.

Our hearts are so full of joy, and there is so much joy in the presence of the angels in heaven, that I want all the friends of our work to *help* us praise the name of the Lord. This is but the third week of our school, and there have already been nineteen conversions. The Lord is indeed with us, and showing us his great salvation. Among our borders are twenty-five Memphis students; the day after their arrival, (they come over on Saturday,) one of them was converted, and others began to seek the Lord. At our first Wednesday evening prayer meeting, which is our usual weekly meeting, the Spirit so moved upon hearts that several *cried out* for mercy. At the close of the meeting they came to their rooms, and before we slept that night five were rejoicing in sins forgiven. The next week the meeting was more quiet, but much feeling was manifested, and when we came home, and had our little meetings in the students' rooms, *four more* sweetly found rest in Jesus. We have had no extra meetings, except last Monday night, at which souls were again given us. Last night, our third Wednesday evening meeting, was precious; young converts testified to the love of Jesus, and several, weeping, asked prayers that they might find Him, in whom we all so rejoiced. One of our Memphis boys was then and there converted, and when we came to the dormitory, three of the young ladies found Jesus. These three were the last in the Ladies' Dormitory. All now have professed Christ. Sixteen, since the term began.

O! if I could describe to you these little meetings in the dormitory, after we return from the Chapel. The best of the wine is kept for the last of the feast, and it is a feast indeed. Jesus is with us and we all rejoice in his love. Some of the girls who can pray, bring the weeping seekers to their rooms, and a few of us gather in to pray; others stand about, solemn and silent, often weeping, many of them praying for the blessing to come *now*.

O! how we rejoice. We go from room to room, telling the glad tidings, and understand something of that joy which is in heaven over one sinner that repenteth. One night one of the young converts, with tears streaming down her face, exclaimed, "I did not know that the Lord was so good, I did not know that the love of Jesus was so sweet." This love of Jesus is shown by others in their countenances.

The work has not yet been so general among the young men; but *it will be*. Some have found Jesus; others are seeking. We are looking to God that every member of our family shall be converted. Our day scholars, and thousands in the city, of God's poor, afford us, as teachers and students, a large field for labor, and faith. We are asking God to make us practically a missionary school, so that when our young people have completed their studies, and are ready for life's work, they shall have learned the lesson first in importance, *how they may win souls to Christ*. Most truly yours,

HENRIETTA MATSON.

NORTH CAROLINA.

CHAPEL HILL, July 26, 1870.

BIBLES AND TESTAMENTS.

Perhaps you would like to hear something of the disposition of the Bibles and Testaments you left in my hands.

I have given a dozen of the Testaments and some of the Bibles, presented by the Divinity Students' Missionary

Society of Scotland, through a channel which I think will be particularly acceptable to the donors. A married lady of Scotch descent, who lives about three miles out in the country, has been keeping up a Sunday school and day school, most of the time since the surrender. She had tried to get copies of the Scripture for distribution, but had succeeded only in getting nine Testaments. She was very glad of those which I left with her, and has offered them as rewards for regularity and improvement in the Sunday school.

Yours truly,

FISK P. BREWER.

WILMINGTON, 1870.

The following incident is a pleasant illustration of Christian faithfulness with its speedy reward. The writer is one of our most zealous laborers in the Master's vineyard.

A FAITHFUL REBUKE.

I must tell you of one incident that has very gratefully encouraged me. One of the leading men in this neighborhood owns a very large plantation, keeps a store, and gives employment to a great number of colored people, whom he pays with groceries, dry goods, and *rum*. Going there to enquire after some of his workers who had appeared deeply awakened during the revival, but had begun to absent themselves from the meetings, I met Mr. M—— (the gentleman in question) and asked him how those I was looking after were doing. He told me that he thought them hopeless and as far as they were concerned my labor would be lost. I asked him, why? He said that they were too fond of strong drink. I told him candidly that the fault was his, and that he would have to answer for it at the day of judgment, &c. He asked me if I was from Dublin, and if I had come to this country to teach niggers. I said yes; that the love of Christ had constrained me to do so, and that I could never praise Him enough for giving me a share in such a blessed work. About

a month ago he sent me word that he had sold the last intoxicating drink he should ever sell, and that he would no more hinder my work by any act of his. Help me to praise His name who alone doeth wondrous things.

Very truly yours,
M. K.

SOUTH CAROLINA.

CHARLESTON, AUG. 19, 1870.

It is now vacation.

"A restful space mid old and new,
When all there was to do is done
And nothing yet there is to do."

The kind hands of Providence have set us down in a breezy spot upon the harbor where the high tide almost washes our front gate and where the wind like charity "never faileth." Standing out in full sight is Fort Sumpter, its flag flying, while beyond is a sandy pile, all that is left of battery Wagner.

"UNCLE TOM" IN CHARLESTON.

One of our pastimes here is the reading of "Uncle Tom's Cabin" aloud to five colored people. I used to be an abolitionist in old times, but in my secret heart I never quite believed that book *until I came South*. Among my listeners is one who had the first volume in her house not long after its publication, but soon burnt it, being warned that the mere possession of it if discovered would render her liable to suspicion, possibly to imprisonment. This woman never had any owners, being like many others in this city nominally free. "But," she asked, "*what is freedom without liberty?*" Twice every year I had to choose some friendly white person for my guardian, and he was held responsible for my good behavior—I could not be out after an early hour in the evening without a pass signed by him. My house used to be searched for run-aways. I must always give the inside of the walk to a white person, no matter if he was a ragged beggar, or stand a chance of being arrested. I might

never wear a vail, because that would be dressing too much like a lady, and my brother was not allowed to carry a cane or smoke a cigar in the Street!"

BADGES OF A GENTLEMAN.

What more fitting badges of distinction between a "Southern gentleman" and a "free negro," than a cane and a cigar. How often shall I forbear the inward comment "dandy," when I see sable hands ostentatiously swinging a cane and if possible look leniently upon a cigar. These free people were allowed to have schools, but beyond a certain limit they might never go. Two teachers were obliged to follow some other occupation and their schools broken up, because their pupils were found too far advanced in their studies. This Miss L. herself taught some children secretly to read and write for many years. She sometimes had as many as twenty in her charge ostensibly for a sewing school. These schools were allowed, and parents hired the time of the young children from their masters in order to send them. Yet she was not free from suspicion, and the police paid her a visit or two. The gate of her dwelling opened with a peculiar creak which gave timely warning.

There was some one constantly on watch at the window to report the entrance of a white face. The children always had a piece of sewing in hand, and were so drilled that their books vanished by magic, without any sound of hurrying footsteps, being passed from one to another, and disappearing in a convenient hiding place. One bright boy imprudently used his knowledge in forging a pass and was discovered,—he was put under guard and his master sent for. The latter was so enraged that he refused to pay a fine, and bade the officers to let the law take its course. He then went home and flogged the parents of the lad who was left for some time in confinement varied on cert in

days by a whipping. But old things have passed away, behold the new! Contrast that "sewing school" with our school meeting in a large fine building, prospering in open day light and making such progress that even the Southern teachers of white schools begin to inquire about our method.

Our highest class are now so far advanced that they are able not only to write a pass, but to solve a problem in algebra, dissect and explain the eye of an ox, or demonstrate a proposition in geometry. They are not satisfied to stop here; they have much yet to learn and to finish thoroughly before becoming teachers of their own people. Of excellent moral character, full of enthusiasm, who can measure the extent of their influence if they go through a full course. Will they be able to accomplish this?

A BRIGHT STUDENT.

Alonzo T—— has no father and his mother is feeble. Every moment of his time out of school is required by a relative in payment for food and lodging. Up before sunrise, walking long distances, drudging in a butcher's pen, deprived of solitude during the late evening hours—in spite of all this, in a little more than a year he has made his way through two classes, is now further advanced than the highest, is studying Latin, and lately brought a Greek book begging for instruction in that, with a hope of going to college. Ought he not to be so helped that he shall not be prematurely broken down by hard work, night study, poor food and scant sleep?

A STRUGGLING ORPHAN.

William D—— is an orphan, studious, willing to work if work out of school were to be had, but living on from day to day hardly knowing where his next meal is to come from, as the aunt in whose house he has a corner may have nothing left for him after her own children have been fed.

A GOOD SON.

Paul M—— has an intemperate father, a mother almost bed-ridden for three years, one brother and two little sisters. He has had no new clothes this year save such as could be found to fit him among our stores. He has taught five adults during the winter evenings. Now he talks of leaving school as he can see no way to live and continue his studies. He speaks of this with sorrow, for he loves to study best of anything in the world; but if he cannot go on, hopes to teach, thinking he would like that next best. "Well, would you teach, live simply and lay up something to help you go to school another year?" "Oh, if I could earn something I should want to send it to mother." Yet his teaching would be much more valuable hereafter if he could stay with us a year or two longer. Does not such a brave, affectionate boy deserve encouragement?

Moral. — *These boys must be helped.* Who will help them? Cannot you do something for them, besides the yearly amount by the church for the American Missionary Association and other contributions?

CHARLESTON, AUG. 19th, 1870.

MARKET CRIES—BUSY SCENE.

"Blackberries! Blackberries! Tomatoes! Soup beans! Okra! Peaches goin by! Potatoe buyers! Genteel families! Come, Come, Come out before I pass by! Watermelon! Watermelon! Fresh and fine, just off de vine, green as grass, red as rose, and sweet as sugar."

These are some of the cries that greet our ears from early morning until late at night as people pass into the city from the wharf at the foot of the street. We often walk down to this wharf to see the boats come in from James' Island. The boat is usually made from a single large log and called a "dug out." It is filled with fruit and vegetables or sweet clover bound in bunches, sold at five (5) cents

apiece for city cows and goats to feed upon. There are also some half a dozen people little and big, scrambling up, displaying a curious variety of costumes and ducking their ragged caps or deferentially lowering their burdens with a hearty "Howdy Missis." You may suppose this missionary ground and distribute tracts among the group if you please, but somebody has labored before you with excellent practical result, for except in one or two instances you will ask in vain on this wharf for berries on *Monday morning*. Twelve hours later you may buy a peck every ten minutes, but nobody was out picking berries on Sunday.

NO "MIDDLE CLASS."

This fresh fruit has a sweeter flavor when one remembers that it was planted and tended by free men on their own land. The soil here must be divided up into small farms before the country can be truly prosperous. The old plantation owners often obstinately shut their eyes to this truth. I know a woman, forsaken by her husband, cheated by a hired overseer and often driven to the point when she has only "hominy and bacon" to eat—the extreme of disgrace among Southern chivalry—who owns much land and is often importuned to sell, but not an acre can be bought. Many white people in this State are frightfully land poor, but their stupidity can not long put off the evil day as they call it, for the time comes marching on when a "middle class" shall be known even in South Carolina, and that day will bring with it blessings little dreamed of by Southern aristocracy.

THE GREAT CHANGE.

I am driven almost every day by trifling incidents to contrast the past with the present. For instance the songs of this people are changing. I had for a time in my family a genuine "mauma." While the voices of three hundred children floated in from the

chapel, singing "Stand up for Jesus," Maum Hannah trotting the baby most vigorously was singing

"There's a man in this city
And his name is General Jesus,
So we'll cross over Jordan
Hallelu!"

Is it nothing that such senseless words are giving place to better ones? "Maum Hannah" was a character well worth studying. When roused, her high turban shook and her eyes flashed with such funny emphasis, that we liked to set her talking about old times or the time when the "Union came in." She fled before our army with her master. On returning she found a soldier on guard at the gate of the family mansion, sitting in an easy chair which had once been her most valuable piece of property. "Do you know dat ar cheer's *mine* mister?" "Yours? Well if you want it back you must go to headquarters and swear to it." "Swear!" exclaimed the indignant old woman, "Nobody never catch me swearin' yet and I'se to old to begin now. *Nobody swears except dem as lies* and I won't swear if I just sit on a pine board all de rest of my days!" And so she bravely sacrificed her chair for a principle.

Full of petty signs and superstitions, this nurse carried the baby to the highest room in the house, before paying any visit or going into the open air, in order to insure its rise in life hereafter. I have known one of these faithful creatures watch with her young charge all night, spending much of the time in prayer lest evil spirits should steal its soul.

Some of Maum Hannah's "Spirit-uels," as they designate their hymns, were as wild and strange as any I have seen in print. Here is one, half sung, half chanted:

"I want to walk and talk with Jesus,
But I cannot unless I've made my peace
with the Lord.
I will praise thee the Lord,
Yes I'll praise thee—I'll praise thee
And I'll sing Jerusalem!"

"I want to climb up Jacob's ladder;
But I cannot," &c.

Another, said to have been the composition of a dying woman, was very touchingly sung in a soft voice to a plaintive tune.

I want to go, I want to go,
I want to go to glory;
There's so many troubles here below
They tell me there's none in glory.

My mother's gone, my mother's gone,
My mother's gone to glory;
There's so many trials here below
They tell me there's none in glory.

GEORGIA.

ATLANTA, Sept. 23d, 1870.

I came into the colored schools looking for this and that "negro characteristic," but was happily surprised to find the same diversity of intellect, and the same variety of character, that I had seen in my white pupils at the North. If laziness is one of their so-called "race peculiarities," there are certainly some noble exceptions.

A STRUGGLING SCHOLAR.

One of our students teaching in the country, returns to Atlanta at night and rooms in our building. He rises early, looks over the lessons he is to teach, stirs up some meal and water, fries it on a griddle, makes a breakfast of his hoe-cake and molasses, puts a little into his tin bucket for dinner, then starts on his walk of six miles to his school. About six o'clock he returns, eats molasses and hoe-cake for supper, then goes into night school and teaches till ten. Saturdays, after doing his week's washing, he goes down town to find little jobs by which he can make a few pennies. Nearly half of the summer he guarded at night the unfinished new building, in addition to all his other labors, except night school.

He is such a faithful student and walking dictionary, that he had not been in school half a term before every student called him "Professor." He, and nearly all in the class he entered,

learned their letters "since freedom" and next term commence Greek and Geometry; but he, aside from a little night instruction, has been his own teacher till he came here last year.

In one of our prayer meetings he said—when he was first free he thought he would try to be rich, then he thought he would get an education, so he got a blue-back speller and went to studying. Soon he resolved to be a Christian and spend his life in elevating his race.

One Saturday evening I asked him if he was going to have a fire. He said he thought he would build one about midnight. "About midnight!" said I, "what for?" "Well," he said "I want to boil some greens that Mr. — said I could get from the garden. I am afraid they will not keep all through tomorrow if I boil them early and *I would not like to cook Sunday*, you know."

This may seem over scrupulous, but it shows a conscientiousness in regard to the Sabbath, that is very refreshing to see outside of New England.

SAVES TO EDUCATE HIS SISTER.

On being urged to pay twenty-five cents to ride to his school lest he might get sick with so much overwork and poor living, he said "O no! I must save every penny, for I want my sister here too." He is a young man of very few words, but carries about him an atmosphere of joy and gratitude that makes every one love him. As I fancied the radiant face he would bear all the year, could his sister be here, receiving proper instruction in our Christian home, how I longed to say to him—she shall come. On inquiring, he told me she was fifteen years old, a quick, ambitious scholar and I have no doubt like her brother—a jewel well worth the polishing. I asked if she was a Christian. "Yes," he said "she has just written me about it." I was so much interested in her, that he showed me the letter from which I will extract.

THE SISTER'S PRAYER.

"Brother, when I kneel down to pray, I pray for you, I pray right too. I tell you that the love of Jesus is pouring from my heart and I cant hide it any longer."

"Brother you dont know how bad I do want to come to Atlanta, but I reckon I will have to delay it. Brother, a girl cant do much by themselves, their wages is so small. I wrote my daddy to help me but he wont help me so I said I would cast all my care on God and bear the toil, endure the pain, for I believe those that ask Him in faith will receive. I tell you I have prayed many a day to get to come down there. O my heart is running over with tears."

There are no colored schools near her but primary ones whose teachers are more ignorant than she. Is there not some one who would love to strengthen the faith of that young Christian girl, by sending to her brother fifty dollars which, with what they have saved, might possibly board her here a year? What greater reward could one desire, than the life-long gratitude of such a man as he is unquestionable destined to be? In their struggles to obtain an education, how beautifully would such aid verify the proverb—"Providence helps those who help themselves."

A TEACHER.

THOMASVILLE, 1870.

THE CONTRAST.

We have been here three years, and have worked against wind and tide, in the face of the opposition of whites, and largely without the coöperation of the blacks, who were too ignorant to comprehend the value of instruction. One difficulty after another has been surmounted. Now we would push ahead. There are stragglers yet, but the freedmen generally are coming into line, and eager to march. One, two, three years more work in these counties will be

worth far more than what has already been done.

VALUE OF THE TEACHERS.

Take away the railroads, and the telegraph, and cotton-gins and sugar mills, and improved plows, and guano, —take away the court-house from each county site, and every one of the lawyers and all the doctors, but leave the teacher. Society, white and black, will go backward and downward without her.

TEACHERS BESOUGHT TO RETURN.

The Freedmen have done much the past year. At this point they have raised about \$275.00 towards current expenses. They feel that they must have the "Yankee ladies" return this fall. They cannot think that they have just crossed the threshold of the temple of learning only to take a backward step and have the door closed upon them they know not for how long. The parents say,

"You uns may go home an' rest, but we shall look for you early this fall. If you stays away every thing will go down. We can't hold each other up, 'cause we'se not strong enuf. We like de Yankees an' can trust 'um, an' we knows dey works for de love of doing good: Is you uns coming back? We will send a petition Norf for you, we *must* have you an' we'll do de best we can to raise more money for you nex year."

It would be such a shame to leave the whites too, who in spite of themselves are learning that Yankees are not so bad as they have been painted by the daubing newspaper men of the South. They peer at the teachers through closed blinds, stare and occasionally laugh at them in church, but they do not despise them. Said a Georgia born dame the other day, "A Yankee girl has more sense than ten Southern women." A gentleman also said, "the men respect the teachers, the women are the most bitter."

Thank God that during these dark

days since the close of the war, the benevolent societies of the North have been able to keep such a force in the conquered States. Their weakness has been their strength, and a single woman has accomplished more than could a regiment of soldiers. And shall these effectual workers be withdrawn? I wish the New England ministers, and the ministers of the Middle and Western States would answer. In churches that are not poor, I wish the pastor would take a Sunday vote upon the subject. Shall the A. M. A. recall halfits workers, shall *this* church maintain a teacher in the South?

Yours sincerely, ———

MISSISSIPPI.

ABERDEEN, Aug. 18, 1870.

THE PRECIOUS BIBLES

have come and I cannot express my thankfulness for them. The faith of the donors might waver a little should they hear

SUCH PRAYERS

as the following:—"Oh Lord, mount the speediest beast in Zion and ride dis way and 'prive de devil of his aim and hell of her 'spectation. Oh Lord come a hammerin' and a dingin' 'round poor sinners' hearts with the hammer of conviction." But I expect that a great revival will follow the reception of these Scotch Bibles, accompanied as they are by so many prayers. You should have seen the faces of the girls as they unpacked and arranged them on the mantel above the fireplace. I could not obtain any such here for less than a dollar and a half a piece, and most of the people were too poor to pay half that sum.

A Freedman came to me yesterday from a distance who had been anxiously expecting the Bibles for some time. He can read and write, and has started a Sabbath school of thirty members. He had succeeded in raising \$1.50 to supply them with Testaments.

A PRAYER MEETING.

My school has a Friday afternoon prayer-meeting. At the last one, every scholar but one rose for prayers. At one afternoon recess last week I found one large scholar on her knees in her seat engaged in prayer, seemingly very earnest in seeking Jesus. Please pray for us.

Yours in the love of Jesus,
M. M. WATERBURY.

CALL FOR SCHOOLS.

(From the Congregationalist.)

Here is a warm plea for continued missionary effort among the Freedmen:

Last November I opened a school in one of the lower counties of Southwestern Georgia. Very soon from neighboring counties came the cry: "Come and teach us." One old colored man, from a settlement in the woods where the people are just beginning to realize that they are free, came repeatedly, begging for a teacher to enlighten his people. They will build a school-house if they can have a teacher. A well-to-do freedman, who has bought him a plantation of 250 acres, and carries on his white neighbor's plantation on shares, will board a teacher and build a log school-house, if only a teacher can be sent to his neighborhood. A rich white planter who sees how matters stand, and is wise enough not to let his prejudice hurt his self interest, came to me twice last winter, asking me to get him a northern teacher for his plantations.

I am soon to return South; Christian friends, shall I go back and say, "I could not get you teachers?" or are there those who love to work in the Master's vineyard, and will help support teachers among those who are hungering for instruction?

The American Missionary Association, at 59 Reade St., N. Y., have been doing a noble and extensive work among the Freedmen, but this year its feeble treasury is constantly wailing, "*retrench! retrench!*" Numerous outposts where faithful teachers have been laboring for two or three years, must now be abandoned, unless the northern churches rally to their aid.

Christian friends: you whom God has surrounded with countless blessings, in the name of Him who said, "Inasmuch as ye did it not to one of the least of these, ye did it not to me," I ask, will you let these who are pleading for the bread of knowledge, starve?

C. S. D.

American Missionary.

NEW YORK, NOVEMBER, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

APPEAL FOR THE FREEDMEN.

The American Missionary Association approaches its anniversary and the opening of a new fiscal year under peculiarly trying circumstances. The closing of the Freedmen's Bureau deprives it of assistance, relatively as great as that which the Am. Board loses by the withdrawal of the Presbyterian church. The heavy debt of the Association is but slightly decreased and the diminished income common to other societies is shared by it.

We dare not increase our debt, and unless the receipts for the coming year shall exceed those of last, we have no choice but to cut off almost entirely our common school work at the South; use but partially our excellent buildings and facilities for Normal school and Collegiate instruction, and cripple our young and struggling churches: and this too at a time when the Freedmen so much need encouragement and help.

Will our friends permit this? The Chicago Memorial Convention pledged itself "to renewed effort to preach the Gospel and plant its institutions in the South." This is due to the memory of the Pilgrims, to the prayers and vows made in behalf of the colored people, and now in this Jubilee year, must we see *less* instead of more done for them? Shall a falling off be allowed which years of after-exertion cannot recover? We appeal most earnestly to friends, and the churches, for an increase on the contributions of last year, and to individuals favored with wealth, for the endowment, as a Jubilee Memorial, of a

Theological professorship in our Atlanta University.

ANNUAL MEETING.

The Annual Meeting of the American Missionary Association will be held in Lawrence, Mass., (in Rev. Mr. Fisher's church,) beginning Nov. 9th, at 3 o'clock, P. M.

An ADDRESS will be delivered by Rev. HENRY WARD BEECHER, taking the place of the usual sermon. Specified hours will be designated for the consideration of the work of the Association in its different fields; that among the FREEDMEN, the CHINESE IN AMERICA, FOREIGN MISSIONS, and the INDIANS under the new and auspicious policy of the Government.

Addresses will be delivered by Maj. Gen. O. O. Howard, Rev. Washington Gladden, Rev. S. S. N. Greeley, Gen. C. H. Howard and others.

Hospitalities will be provided for all persons attending who will apply by letter to Rev. W. F. Snow, pastor of the Eliot Church, Lawrence.

Efforts will be made to secure Rail Road facilities, and due announcements will be made.

IMPORTANT SUGGESTIONS.

The article of Rev. C. L. Woodworth, entitled "Christian Stewardship," is well considered and worthy of thoughtful regard by those to whom the Lord has given the heart to do good with the means entrusted to them.

GOOD READING.

The "Children's Department" in this number of our paper occupies but a small space. We have a "deep design" in this. The children will find much to interest them in other parts of the paper. We commend to them many of the stories found in the notice of the life of Arthur Tappan, and of the poor colored children in the South who are struggling so hard for an education.

HARD STRUGGLES—HELP NEEDED.

We commend to our readers the letter in another column from "A Teacher" at Atlanta. The self-denying young man, and his sister, so eager to go to the Atlanta school, deserve help. His enforced toil and meager diet will undermine his health and send to a premature grave, a man who might be eminently useful. Who will read and heed?

We also and equally commend to benevolent consideration the items of like kind given in one of the letters from Charleston, S. C.

GOOD INTENTIONS DEFEATED.**Suggestions about Wills.**

We have the best of reasons for believing that many of the friends and supporters of the American Missionary Association intend to make provisions for the continuance of its work even after their decease. The idea that their purposes so to do may be defeated would distress them. There is no real difficulty in making the fulfillment of them reasonably certain, yet the experience of many years constrains us to believe, that no good intentions are more uncertain of fulfillment than those which relate to provisions by will for benevolent purposes. The loss sustained by this Association from this cause has been very great.

The following examples will illustrate some of the causes of these failures, and be our apology for urging the attention of our friends to the subject.

A friend in one of the Western States, having no knowledge of any persons who could lay claim to the legal inheritance of his property, amounting to a few hundred dollars, purposed to leave it to the American Missionary Association. He neglected however to make a will until, on his death bed, he called in a number of friends, and in their presence verbally directed that his property should be given to the American

Missionary Association, thus making what is called a Nuncupative will. This was according to law, but the witnesses failed to have it recorded in due time, and the property escheated to the State.

A warm friend of the Association in one of the Middle States, made his will in due form, giving the American Missionary Association \$20,000 and a residuary interest. Wishing to add some small bequests to personal friends, he re-wrote his will, instead of adding a codicil. At his death all his benevolent bequests, including that to the A. M. A. were declared void; the laws of his State requiring that such bequests should be made thirty days before the death of the testator, and the will was rewritten and signed within that time. Some of the legal inheritors of this lapsed bequest, desiring to carry out the intentions of the testator, relinquish their claims in favor of the Association.

One of our largest contributors and best friends recently died in New England. It was confidently believed that the Association and its work, would share largely in the distribution of his almost princely estate. A mutual friend writes, "He left *no will*. I believe his family expected he would leave a large bequest to the A. M. A. I have the impression that he was thought to be about to make his will, when he was called so suddenly away." It may reasonably be hoped that the heirs of our deceased friend may be induced to regard favorably his intentions.

Need we write more, to induce the friends of the Association to *prompt* action in the fulfillment of their intentions in its behalf, and to see that their bequests are in accordance with the laws of their several States?

MENDI MISSION.

Mr. D. W. Burton and wife, and a female assistant, expect to sail for Africa, before the issue of our next number.

CHRISTIAN STEWARDSHIP — MEN OF WEALTH.

BY REV. C. L. WOODWORTH.

There has never been a time when so much money was in the hands of Christian men, and, of course, never a time when the dangers and responsibilities of such men were so great as now.

If wealthy men are but stewards of the manifold grace of God, then their obligations must be in the ratio of their wealth, and the dangers to unfaithfulness in the ratio of the larger temptations which always attend on large fortunes. And many of this class, we have reason to know, understand their position, and are perplexing themselves over the question as to how much of the wealth entrusted to them they may use for themselves, and how they can best use the remainder to glorify God.

During the last half century, the missionary Boards have been favorite channels for the surplus wealth of the living, or the testamentary wealth of the dead. The founding and endowing of religious and educational institutions likewise, has shared largely in this living and posthumous benevolence. Both are objects of the highest practical moment, and each man must determine for himself, which has, upon him, the larger claim.

But we wish to speak of the latter, as having, at this time, peculiar claims upon men who are about writing their wills, and devising their property to great and appealing charities.

Institutions live after their founders and benefactors have passed away. If rightly managed, they strengthen with age, and become more potent in influence with the lapse of time. Property, therefore, put into good institutions repeats the donor's thought and influence so long as the institution survives. Cambridge and Oxford in the old world, and Harvard and Yale in the new, are illustrations of the growing and perpetuating power of institutions.

But the educational and religious institutions of the North, and of New England in particular, have been so richly and variously endowed, that one's ingenuity is taxed, oft times, to decide how large funds could make them either more useful, or more influential. The field is limited, and so many have occupied it, that they are beginning to crowd upon one another.

But there is a new field, to which we invite attention, all uncultivated, where men of large means and large hearts can enjoy the honor and the luxury of being the founders of institutions, and not merely have the pleasure of entering into other men's labors. We refer to the South, and, especially, to the colored people of the South.

Here is opportunity to found churches, schools, colleges, female seminaries, and theological institutes, without let or hindrance. Here are needed new Harvards and Yales, new Holyokes and Oberlins, new Andovers and Chicagos, for the colored race immediately, but ultimately for all the people of the South.

We can hardly keep down a regret that Miss Sophia Smith, who has recently left \$400,000, to found a young ladies' seminary in the western part of the old Bay State, and Mr. Simmons who has just left \$1,400,000 to establish a similar school in the eastern part of that State, should not have gone Southward with their princely legacies, and planted institutions for the young colored women, on whose elevation into a pure Christian womanhood depends the elevation of *their* race, and in no slight degree, of *ours* as well. Massachusetts is already rich in educational institutions beyond any state in the Union. Why then, could not the ignorant and poverty-stricken South have received these new gifts, which wealth puts to the service of womanly culture and Christian education?

But God has other princely natures in his keeping, whom he will bring forth in due time, and to whom he will give the honor of creating colleges and seminaries for a race hungering for knowledge. A field so full of promise and reward is not to be left to waste forever. Who are to have the glory of being the pioneers in a work so rich, of laying foundations for many generations?

We earnestly invite men of large means to look at this matter in the light of duty and of opportunity. In devising their estates, we assume that two questions will be present to their minds, 1st. Where is the greatest need? And 2d. where will money do the most good?

We will not seriously argue the question as to whether any field in this country is more needy than the Southern,—it is self-evident to any man who gives it a moment's thought. The number of the ignorant and the poor is larger, the social and moral, and physical degradation is lower, the need of Christian churches, and schools, and homes is greater than in any other part of the land.

But where the need is greatest, there the right kind of labor and expenditure should do the greatest good. And, surely, it could not fail of this where the people were rightly disposed, and waiting and longing for improvement. If half that is said of the hunger of the colored people for knowledge is true, there was never offered to American philanthropists such an opportunity for doing good. Since the days of the Reformation, there has been no waking up of a race, or of a nation, to be compared with this.

Educational institutions, established among them, not only create, but feed the hunger of their souls—not only provide for the present, but render certain their future. They antagonize, as nothing else can, the dangers which have threatened the republic, in the Pro-

tean shapes of ignorance, vice, Romanism, and disloyalty. A pure culture would do more for law and order, for the security of life and property, for good manners and good morals, than all the laws and armies that Congress may impose upon the South. Institutions will do more there, and a dollar will go further, than in any other part of the country.

And now that Southern modes of thought and life are broken up and reforming again, it is of the utmost consequence that they crystalize around pure and strong institutions, which may shape and control the coming life of the people. This is the supreme want of the South, and of the nation as well. This, alone, can unify our faith, our culture, our civilization, and our love of country.

Are there no men of wealth, who have an eye to see the grandest opportunity ever given money to build a splendid name, and to set in motion powers for untold good! The occasion waits for the men, and the men, somewhere, are waiting for the occasion. God give them the seeing eye, and the hearing ear for such a time, and such a call.

SCHOOLS & SCHOOL LAWS IN THE SOUTH.

We have long desired some brief yet comprehensive summary of the schools and school laws in the South. We rejoice to find exactly that desideratum in a recent address of Gen. John Eaton Jr., "U. S. Commissioner of Education," delivered before the National Teachers' Association. With many thanks to him, we give it below to our readers. They can here see the deplorable destitution of the South in this respect, and especially of the Freedmen. How can the colored people meet the vast responsibilities resting upon them without better means of education, and how can patriots and Christians at the North feel satisfied with the little that has been done for them.

"He finds Delaware without State school supervision, leaving all educational questions to the counties, and hav-

ing no provision for the blacks; Maryland, though recently revising her laws, educating colored children only in Baltimore; Virginia but just putting a free school law on her statute book; West Virginia upon the point of striking from her system its right arm, county supervision; Kentucky just enacting a new school law, but giving no opportunity for colored youth; Tennessee, after establishing free schools, and assembling in them nearly two hundred thousand children, reversing her course and providing only for the most inefficient county action outside her largest cities; North Carolina with a school law upon her statute books, but at the close of the last year not a school in the country districts directly under the auspices of the State law; South Carolina but slightly in advance; Georgia with her legislation where it was before the war; Alabama, though with a free school system and one hundred and sixty thousand pupils enrolled, yet with the whole so connected with the old order of private schools as to rob it of much of its freedom of action and prevent its highest usefulness; Florida with a system partly organized, the Legislature adjourning after its late winter session without making any provision for the levy of the school tax; Mississippi just writing its school law; Arkansas with an efficient system, but the schools only partially organized; Louisiana with a system adapted to efficiency, but not more than seventy-five schools reported outside of New Orleans at the date of the last report; Texas without legislation, the Senate refusing to confirm the Superintendent nominated by the Governor—all over this Southern section not only lack of educational sentiment, but positive hostility to instruction and instructors."

A CURIOUS FOSSIL.

A friend sends us a copy of the *Farmville (Va.) Commonwealth*, which republishes a remarkable document illustrative of the old-

time ideas of Virginia. We have not room to print the document, nor is it necessary, for the following remarks of the editor of the *Commonwealth*, sufficiently explains it. The italics are ours. He says:

"The Church of England was the only ecclesiastical organization known to the early settlers of Virginia. About the middle of the last century, a few Dissenters, calling themselves Presbyterians, were permitted by law to be organized into churches at Old Cumberland Meeting House, and in Prince Edward county.—Our ancestors, impressed with the importance of providing preaching for their families and their neighbors, determined to create a Fund, whose annual interest or profits should be appropriated to that purpose. The annexed paper was signed in 1756. A part only of the subscriptions were paid. *The money collected was expended in purchasing two colored girls. The minister was paid out of the hires of these and their descendants, or the minister himself held them as servants.*

This continued till about 1834. So numerous had the descendants become, that the congregations, entitled to the fund, sold them. The sales exceeded \$30,000—Unfortunately the proceeds to a large extent, were invested in Farmers Bank Stock, which was lost by the war. About \$6,000 in Virginia Registered Debt remain, and is managed by Trustees, for the use of the Cumberland, Centre, Farmville and College Churches."

Our readers may be curious to know why the editor of that paper reproduces this old document, and they may hope that he wishes to show the wide difference which a hundred years have made in men's minds, as to the proper way of supporting the Gospel. They will be a little disappointed perhaps to hear that he parades it as a worthy example to stir the zeal of the present generation. Hear him:—

"We may gratefully refer to the evidences afforded by this enterprise, that our ancestors, in this humble effort, rightly appreciating the priceless value of the preached Gospel, manifested that they lived not for themselves alone, but wished to secure to their posterity the great public benefits of the diffusion of christian knowledge and truth. They were not weary in well doing and fainted not. We to-day, reap the fruits of their labors. Let us emulate their pa-

triotism and prove ourselves worthy of such an ancestry."

This curious old subscription paper and the comments of this pious editor will assist the people of the North to understand that the South, especially the "rural districts" are quite fossiliferous, and like the Bourbons, they "never learn and never forget any thing." What a foundation on which to build a church—two negro girls and their increase! What a retribution to the investment! What an example to be commended in 1870!

CHINESE IN AMERICA.

We present to our readers the third letter from Sec. Howard. We regret that it is the last of the Series. It gives an interesting sketch of what other religious and missionary bodies are doing for the Chinese in California, and shows what openings invite the labors of this Association; closing with a graphic picture of the school at Oakland, in the First Congregational Church.

"Every Chinaman who comes to this country," said Rev. Dr. Stone, "must tunnel his way through San Francisco." There is indeed a great accumulation of them in that city as compared with other places in the State, and naturally, in any missionary undertaking, the principal station would be there. But it is a fact also that incomparably more is already being done for them in San Francisco than in all the other places combined.

It was to this city that Rev. S. V. Blakesly, the present well-known editor of *The Pacific*, was sent by the American Missionary Association to inaugurate a mission to the Chinese—nineteen years ago. This has been the scene of the persevering and faithful labors of Rev. A. W. Loomis under Presbyterian auspices. His chapel, and dwelling in connection with it, are contiguous to the Chinese quarter.

For eleven years he has preached the Word there, so that every Chinaman might hear in his own tongue wherein he was born, of the wonderful works of God. Previously a missionary in China,

he was peculiarly fitted to work on the Pacific Coast. The walls of his Sunday school room are hung around with the familiar hymns and Scripture texts in Chinese characters as well as English. He has wrought much in his study but he has also been a true pastor to his little flock. They send him letters from all parts of California and from various other states and territories, some even from China. One of his principal discouragements, as he told me, has been that even his church members do not long abide in one place. He has one "Native helper," Chü, who has been in this country upwards of ten years. He has, also, two Chinamen colporteurs who visit mining camps and the mountain towns; and within a few weeks he has been effectively reinforced by Rev. I. M. Condit, for five years a missionary at Canton.

The Baptists also have established their head-quarters at San Francisco. Rev. John Francis having charge of their work there, reported in June six Sunday Schools and 250 pupils, as among the results of his three months' labor. His native assistant, Ah Foong, is quite apt in street preaching, and succeeds in drawing about him crowds of his people. Mr. Francis has hope of some converts already, among them one who has since gone to Louisiana as foreman of 150 Chinese plantation hands.

I was told the Baptists had thought of purchasing the church edifice of the First Baptist Society for the use of their Chinese mission.

But our Methodist brethren were early and advantageously on the ground in the metropolis of the Pacific Coast. They evinced their characteristic enterprise in securing an eligible site, easily accessible to the Chinese, and have already begun the erection of a fine three-story building for a "Chinese Mission Institute." Their efficient superintendent, Rev. O. Gibson, for ten years a missionary in China, now believes heartily in

the Sunday School and English teaching methods. He likes to take one who is interested in the salvation of the Chinese, to visit his own building, and describe his plans of future work. He has no doubt that the desire to learn English will fill every department of the school. His design embraces a college for scientific and literary education which shall even attract students from China. We were glad to know, he had made provision also for a female department. Twenty thousand dollars had been sent him from the M. E. friends East, and he had raised some six thousand on the Pacific coast. In the midst of the California atmosphere of discouragement and doubt of anything undertaken for the Chinese, it was cheering to find a man so full of enthusiasm in their behalf, of faith in the efficiency of the Gospel to elevate even the lowest, of confident hope as to the future good results to our country from their presence.

Had not Mr. Gibson already entered upon this comprehensive and practical undertaking in San Francisco, notwithstanding the fact that the various other religious denominations were operating mainly there, we would have thought there was still a call for the A. M. A. to an important work, in that city. But, with the advice of our Pacific Board, it was decided to cultivate more destitute fields, and merely hold ourselves in readiness for any future opening in San Francisco which should promise greater usefulness. While there is more being done in San Francisco there is at the same time more of appalling wickedness there than elsewhere.

Scarcely anything is being done for the women. They are more numerous than is generally understood. They may be seen at every window and door, from cellar to garret, along either side of some of the cross streets and alleys. They are doubtless for the most part of the most degraded and hopelessly vicious class—the product of inbred pa-

gan superstition and habitual criminal practices. But even the blackness of the moral darkness which surrounds these victims is not impenetrable to Him who is the Light of the world.

Mrs. C. H. Cole's day school for women and girls is well attended. It is under the patronage of ladies of different denominations. The lady president, Miss Dyson, being an Episcopalian, and the secretary, Mrs. Barstow, a Presbyterian. It is held in a small 2d-story room in the very midst of the Chinese population. Mrs. Cole said the only limit to the number of little girls was the dimensions of her room. The youthful faces looked bright, and the recitations were given with alacrity in Chinese and in English. Mrs. Cole was for nine years a missionary in China, and has taught this school upwards of a year. The Romanists have a school for Chinese boys in the same neighborhood, started within three months. Chinese have been sent to Rome from Hong Kong to be educated for this field.

One of them has arrived and is at his post in San Francisco. Mrs. Cole says the transition is easy from Buddhism to Romanism.

Our readers should take a peep into the inside of a Joss temple to understand fully the utter emptiness of the Chinese religion. There are two in the city; they are not intended for the meeting of a congregation but for the worship of a single devotee. The burning tapers, the golden tinsel and showy ornaments about the image of Joss, as well as the senseless maneuvers and mummeries of the priest, remind one forcibly of sights and scenes in the more pretentious cathedrals of a faith similar only in its superstitions and fungous errors.

The only conceivable good for poor "John" from the temple was from a hospital connected with it.

There is no religious service calculated to take his attention and deter him from the innumerable gambling hells and

other places of vicious indulgence. Their theatre apparently does more for morals than their temple. Its performances, to be sure, are of the rudest kind—its drama a jargon, its music a din. Manners will scarcely be enforced where there is so little order, cleanliness and respect for the actors. Imagine nearly all smoking and talking; persons coming and going; hucksters passing incessantly round among the audience vending eatables, cigars, &c.; yet it is a place of popular congregation. In a gallery were women and children, even babes in arms, and evidently there was some wholesome sociality which was lacking at the temple.

Visit with me one more scene just across the Bay at Oakland. It is Thursday evening; pass along under the noble oak trees, and through the ample flower garden (not cemetery) surrounding the First Congregational Church. You see the side chapel cheerfully lighted, enter—and find three apartments opening into each other, the walls decorated with maps and illuminated texts, with the song roll in front. In the large room are some 25 Chinese seated and intent upon learning the alphabet and first lessons in reading from their Superintendent.

In one of the smaller rooms several classes reading verses of the New Testament, with more or less facility according to the time they have been in attendance. In the other room a Bible class taught by Rev. John Kimball. Here you sit down to hear pagan lips speak words of which a few months ago they did not know the meaning, and read intelligibly of things always familiar to you but full of strangeness to them. You hear them ask curious questions about the life and doings of the Lord Jesus. Invited to question them, you find them singularly ignorant of some things you had learned at your mother's knee, but exhibiting a spirit of sincere inquiry after truth. No inatten-

tion, no carelessness of demeanor, no irrelevancy of talk. It is refreshing to your own mind and heart to satisfy such hunger—to quench such thirst. Is not this better for them than the starving of their temple, or the husks of their theatre, or the poison of their gambling places? At the closing all gather in the large room and one of their number interprets sentence by sentence while you talk of the love of God, and finally all join in singing "Come, come to Jesus," &c.

A pleasant picture one answers, and no doubt a profitable way for them to spend the time, but is not their motive mercenary, to learn the language for business purposes? Are there any lasting benefits? Can a Chinaman ever so receive the truth of the Gospel through a foreign tongue that he will be converted to Christ? Facts are the answers to these questions. I learned of several well authenticated cases of conversion through such instrumentalities. And three of that very Bible class have since been admitted to the communion of the Church.

May we not discern herein a little cloud like a man's hand, but portending a great rain such as our faith hitherto has not reached? C. H. H.

CHICAGO, Oct. 5, 1870.

CHINESE CONVERTS.

We are glad to supplement the letter of Sec. Howard, with the following fitting remarks of Rev. Geo. Moorar, D. D., at the communion when the three Chinese were admitted to the church.

To-day, the communion of which this cup and this bread have been thus the sign, is more signally manifested in the reception of three members, who are of an entirely distinct race, and to whom the name of Jesus has not yet lost its first freshness.

While the atmosphere without these walls, not only in California but throughout the land, grows sour with prejudices,

no one of us, so far as has appeared, has had one word to say adverse to this novel event. Rather the expression has been general that the event adds to this communion peculiar interest, meaning and hope.

It discloses to us the Divine solution for those imminent, intricate and ominous problems, about which so many are disposed to scold and fume.

* * * *

The true naturalization is not political, but spiritual, it is effected not in any court, but in the church and school. This Christian sacrament is then a chief bond of communion in our American life.

BOOK NOTICE.

THE LIFE OF ARTHUR TAPPAN; by Lewis Tappan: one volume, 433 pages, 12 mo, with Portrait, Cloth, \$2., Published by HURD & HOUGHTON, from the Riverside Press.

We give more than the usual space in our limited columns to this book, not on account of personal friendship—for the writer of this notice cannot claim the honor of an intimate acquaintance with the subject of the memoir—but because it adds another treasure to the stores of Christian Biography, and to the history of religion and reformatory movements of the last fifty years.

As a Biography it is of great value, presenting a striking example of a young man of truthfulness and integrity; of a business man winning a large fortune by an honesty so unquestioned as to extort praise from his bitterest enemies; of a reformer, manifesting the greatest courage, physical and moral, and the most unflinching adherence to principle, combined with quietude of manner, compassion for the erring and kindness to opponents; of a Christian whose rigid attention to business did not hinder the use of the means of grace, whose liberality of giving kept pace with increasing riches, and whose loss of property did not sour the temper or alienate the soul from God.

As a history of reforms in this country,

it has the merit of setting forth the *Christian* element, not however in a partizan or controversial manner, for the book and the man of whom it treats are most genial in tone, giving due credit to all workers in the great field, even when differences of opinions and measures existed, or when disapprobation is expressed towards those who shrunk from the demands of the hour.

It is a rare thing for a single individual to be prominently connected with all the grand religious and benevolent enterprises during the fifty years of his active life, and it is still more rare that a man of a naturally retiring disposition, should be thrown, by the sheer force of his own benevolence, into the front rank of the most daring and dangerous movements of his day. Yet these distinctions unquestionably belong to Arthur Tappan.

The author of the book aims at no fine writing but gives his narrative in a straight forward style always clear and often quite forcible; and there is that charm about the volume that always attaches to biography written by one who is cotemporary with the events, and who familiarly refers to persons and places belonging to the past. One of the most interesting chapters, is a sketch of *domestic life*, contributed by the daughter of Arthur Tappan. Another chapter, penned by Seth B. Hunt, Esq., will greatly interest the reader.

But we propose to let our readers judge for themselves of the ability and value of the book by giving several extracts illustrating a few of the many topics touched upon.

INTEGRITY OF CHARACTER.

"His mother had said, 'I never knew him tell a lie.'

"Mr. Tappan imputed his success in trade to what was then somewhat of a novelty. 'The secret of our success was this,' he said. 'I had but *one price*, and sold for cash, or short credit.' But it was also owing to another cause, which his modesty prevented him from stating. This was his *RARE INTEGRITY*. His customers had the fullest confidence that when they made purchases at his store, they would not be cheated by false weights or measures, or fugitive colors.

Everything was what is was represented to be."

"He was solicitous also to have his clerks scrupulously refrain from all exaggerated statements respecting the quality of goods. One of them has recently said: 'Soon after I went into Mr. Tappan's employment he observed to me, 'one thing that I wish to impress upon your mind as a salesman is, never, under any circumstances, recommend an article of merchandise for any more than its actual value, so that those who buy of you can have the fullest confidence in your representations.' It has been said of some one that his word was as much relied on as if he always felt that he was under the solemnity of an oath to speak the truth. The same might truly be said of Arthur Tappan."

"The clerk alluded to above, says: 'I recollect numerous instances, while the anti-slavery excitement continued, of persons living in the Southern States, who came to our store to purchase goods, remarking: 'I do not come here to buy goods because I like you. I detest your principles, but I believe that Mr. Tappan is an honest man, and will deal fairly with me. That is the only reason for my coming to his store.'"

"This clerk adds: 'As I was about terminating my engagement, and going into business, Mr. Tappan took me aside, and said: 'Never deceive any one; tell the exact truth to everybody; it is the surest way to prosper.'"

FIRMNESS FOR PRINCIPLE.

"A deputation was soon sent to him in behalf of leading men connected with moneyed institutions, and he was renewedly appealed to, and the considerations before urged were reiterated with such others as were deemed available. When it was said to him, 'Should any disaster occur to you, it would be felt by your creditors, whom you are bound to protect, and whose interests connected with your credit, you have no right to injure,' he seemed much impressed. He felt more for his creditors than for himself. But he said nothing. His mind seemed to be deeply engaged in thought. It was evident that he felt a peculiar responsibility, not only to his creditors, his partners, his family, but to his clients, the poor slaves, and above all to his God. At length he spoke, and with great seriousness and emphasis, said: 'You demand that I shall cease my anti-slavery labors, give up my connection with the Anti-slavery Society, or make some apology or recantation—I WILL BE HUNG FIRST.'"

COURAGE.

In the chapter given by S. B. Hunt, Esq., we find the following graphic sketch:—

"Soon after came what are called the Abolition mobs. Mr. Arthur Tappan's store, 122 Pearl Street, was one of the principal objects. His business was suspended, the oldest clerks were put on guard; thirty-six stand of arms were bought at Hinton's, in Broadway, and five hundred ball cartridges. This looked like business. For several nights and days we were behind the closed doors to defend Mr. Tappan's property. The mob, one afternoon, battered the front door with an awning-post. Every window above the first story was broken by stones, there being no shutters above the first story. Some thirty or forty of us were ready behind the door, Mr. Arthur Tappan himself in command. Every moment we expected the door to give way. 'Steady, boys,' says Mr. Tappan; 'Fire low, Shoot them in the legs, then they can't run.' Mr. Cornelius W. Lawrence was mayor of the city at the time, and refused to send relief. Mr. Tappan was perfectly calm and composed. He certainly was as brave a man as I ever saw."

UNOSTENTATIOUS CHARITY.

"An anecdote of an interesting character has been related by a merchant who was accustomed to purchase goods of Arthur Tappan, showing the hard feelings cherished towards him by unthinking and prejudiced persons, and how they were overcome by the Christian conduct of the abused man. This merchant said he was travelling in a public conveyance, and heard one of the passengers violently abusing Mr. Tappan. He replied, 'I was formerly of the same opinion with yourself, and believed that man as much of a hypocrite as you do, but I ascertained that he was a humble Christian, and a praying, godly man. Once, while purchasing goods of him, I noticed a poor woman, who came to solicit charity, and I heard him promise to call and see her. I had the curiosity, when he left the store, to follow him. I saw him enter the lowly dwelling, and listened at the door to inquiries he made, the prayer he offered, and his offer of pecuniary assistance. Now, as long as I live, I will never speak evil of that man again, nor hear him abused, without lifting up my voice in his behalf, for I know him to be a true philanthropist and a man of God.'"

A GOOD NAME.

"A merchant in New York, who had long known him in his days of prosperity, but had not sympathized with him in his anti-slavery enterprise, said: 'If Arthur Tappan will allow, his name to be put up on my store, and sit in an arm-chair in my counting-room, I will pay him \$3,000 a year.'"

REV. JOHN M. MASON, D.D.

As a specimen of the ready tribute which the book pays to the noble men of the past, we select the following, rejoicing in the opportunity to repeat the story of such moral heroism.

"There were even then a few ministers who abhorred the caste feeling so generally prevailing, and who did not hesitate to trample upon the usage as a desecration of the house of God, and an abomination among Christian people. Among these was Dr. John M. Mason of the Murray-street church, in the city of New York. He had invited a young slave girl, Katy, afterwards the well-known and highly respected Mrs. Katharine Ferguson, to unite with his church. He knew the hostile feeling that prevailed at the time among certain prominent members of his church, and was determined to show his disapprobation of it. Accordingly when he saw the timid girl standing afar off, near the end of the broad aisle, he went from the communion table, took her by the hand, and as he led her to a seat near the Lord's table, he said aloud:

'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.'

"On another similar occasion, as the colored members of the church were slowly coming down stairs from the gallery to take the back seats, one of the elders spoke to Dr. Mason across the communion table, saying, don't let the black people partake until the white members have got through." The Dr. said, "Well, well;" and then addressing the colored communicants, he said, "Come this way, take seats here," He placed them in front of the table, and helped them to the bread and wine before it was passed to the other members of the church."

CHILDREN'S DEPARTMENT.

—:O:—

The Little Girls helping to Pay our Debt.

We wish we could photograph the letter of this dear little girl. It is written in Roman capitals with occasionally a letter turned the wrong way; but it is penned very neatly, with no blots and no bad spelling. We intend to preserve the original and wish all our readers could see it.

But the great charm is of course in the industry, benevolence and self-denial of the children, and their large faith, in sending their "FIFTY CENTS A PIECE WHICH MAKES A DOLLAR" "TOWARD PAYING THE DEBT

OF YOUR SOCIETY." How good is the lesson of that faith to us! Did not He say once that the widow who threw in "two mites which make a farthing" had "cast in more than they all"? Doth not He so accept this gift of the little children? It may interest our readers to know that the age of the oldest child is 8 and the other 5 years.

WEST DRACUT, SEPT. 29, 1870.

DEAR MR. WOODWORTH.

My little sister and I have been working for the freedmen in this way. For every square of patch-work we sew, mother gives a penny. We give a penny a week to the Sabbath school, and have now on hand fifty cents apiece which makes a dollar to send to you toward paying the debt of your society. I send one dollar more which I earned washing dishes at twenty-five cents a week. In this way I hope to earn all my clothes. I began the day before I was eight years old. I wish to give one tenth of all I earn to some good object. Yours truly,

EDITH PARSONS.

A BOY TO SUCCEED.

A few years ago, a large drug firm in Boston advertised for a boy. The next day the store was thronged with applicants, and among them a queer-looking little fellow, with his aunt, who took care of him. Looking at the poor boy, the merchant promptly said, "Can't take *him*—places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful." There was a twinkle in the boy's eyes which made the merchant think again. A partner in the firm promptly said he "did not see what they wanted of such a boy, he wasn't bigger than a pint of cider." The boy, however, was allowed to stay, and set to work.

Not long after, a call was made on the clerks in the store for some one to stay all night. The quick offer of this little fellow was in strong contrast to the backwardness of the others. In the middle of the night the merchant looked in to see if all was right in the store, and found him quite busy scissoring labels.

"What are you doing?" he asked, "I did not tell you to work nights."
 "I know you did not tell me to," said the boy, "but I thought I might as well be doing something." In the morning the cashier received orders to double the boy's wages, "*for he is willing.*"

Only a few weeks passed before a show of wild beasts went through the streets, and quite naturally all hands in the store rushed to see it. A thief saw his chance, and entered the rear door to snatch something, when he suddenly found himself grabbed by the young clerk and pinned to the floor. Not only was this robbery prevented, but things taken from other stores were found on the robber.

"What made you stay behind to watch when all the rest quit their work to look?" asked the merchant.

"You told me never to leave the store when others were absent, and I thought I'd stay," said the lad.

Orders were immediately given once more, "double that boy's wages, because he is willing and faithful."

Before he left the clerkship he was getting a salary of \$2500. and he is now a member of the firm. No boy or young man will be out of a place who does so.

RECEIPTS

FOR SEPTEMBER, 1870.

MAINE, \$203.83.

Bethel, R. I. B.	\$ 1 00
Brewer, First Cong. Ch.	30 03
Bridgeton, Cong. Sab. Sch. \$10., "A Friend" \$2.	12 00
Castine, Mr. and Mrs. SAMUEL ADAMS, bal. to const. themselves L. M's.	20 00
Cumberland Centre, Cong. Ch. bal. to const. BERA BLANCHARD, L. M.	20 00
Freeport, Mrs. S. J. Nason.	3 00
Portland, State St. Cong. Ch. for Lincoln Inst.	54 20
South Berwick, "A Friend."	5 00
South Windsor, F. M. Woodward.	1 60
South Paris, J. H.	1 00
Waterford, "H. E. D." \$10., Others \$1.	11 00
West Newfield, Samuel C. Adams.	10 00
Windham, Wm. F. Hall, Dr. J. A. Parsons and Luther Wiswall \$2. ea., Dr. B. F. D. \$1.	7 00
Winslow, Mrs. S. J. S.	1 00

NEW HAMPSHIRE, \$125.30.

Auburn, Cong. Ch.	8 30
Bennington, Cong. Ch.	5 00
Bristol, A. F. C.	1 00
Hancock, Cong. Ch.	25 00
Haverhill, Cong. Ch.	21 00
Henniker, Ladies, 2 b. of C.	
New Boston, Mrs. Mary Dodge.	5 00
Newton, Mrs. E. B. Hoyt and N. A. Chase \$5. ea.	10 00
Plaistow, Dr. Kelly \$25., Jos. Kimball \$15., M. C. Kimball \$10.	50 00

VERMONT, \$246.57.

Barton, Cong. Ch.	23 88
Benson.	2 00
Brattleborough, E. F.	50
Brownington, Cong. Ch.	10 00
Coventry, Cong. Ch. \$47.22, M. C. P. 50c.	47 72
Danville, Cong. Ch.	24 00
Fairfield, Cong. Ch.	17 17

Morrisville, Cong. Ch.	13 40
New Haven, Miss Lucy Greene.	5 00
Norwich, Cong. Ch. \$21.63, Ashley Blodgett, \$2.	23 65
Ripton, Cong. Ch.	10 00
Sheldon, Cong. Ch.	25 55
Springfield, Cong. Ch. ad'l.	5 00
Waitsfield, Mrs. S. W.	50
Wallington, E. A. Huntton.	5 00
West Fairlee, Cong. Ch.	26 70
Vergennes, M. E. Benton \$5., Misses E. C. and E. L. Benton \$1. ea.	7 00

MASSACHUSETTS, \$10,798.12.

Action, Dr. H. Cowdry.	15 00
Amherst, First Cong. Ch. (ad'l.)	3 00
Andover, West Cong. Ch. \$202.68, ——— b. of C.	202 68
Arlington, J. Field.	500 00
Auburndale, Cong. Sab. Sch.	20 00
Barre, Lyman Taylor.	2 00
Bernardston, Cong. Ch.	7 00
Boston, "Friends" \$3,500., for H. N. & A. I. by Gen. S. C. Armstrong; Second Dorchester Cong. Ch. (\$30. of which to const. Mrs. Wm. WALES, L. M.) \$520.25, "H. H. L." \$5., A. B. Sellas \$2., E. H. Rice, Pkg. of Papers.	4,027 25
Boxborough, Cong. Ch.	7 60
Boylston, Sab. Sch. Mrs. S. G. Partridge.	6 70
Bridgewater, Cong. Ch.	43 40
Buckland, Cong. Ch. \$36.44., to const. Mrs. MARIA L. WARFIELD, L. M. "A Friend." \$10., Eliza Thayer, \$5., 4 Individuals \$1. ea.	55 44
Burlington, Young Ladies' Miss'y. Soc.	7 50
Chelsea, Chestnut St. Cong. Sab. Sch.	125 00
Chester Centre, Cong. Ch.	8 52
Coleraine, Cong. Ch.	9 00
Danvers, First Cong. Ch. to const. Rev. CHARLES B. RICE and Mrs. CLARA A. RICE, L. M's.	84 00
Dorchester, Village Cong. Sab. Sch.	20 76
Easthampton, First Cong. Ch. \$36.05, and Sab. Sch. \$91.34, Rev. Hervey Smith \$5.	132 39
East Medway, Mrs. H. D.	50
Fitchburgh, Mrs. M. A. Chamberlain \$5., C. R. E. \$1.	6 00
Foxboro', Cong. Ch.	39 10
Gardner, Miss L. Presson and Mrs. Harriet C. Lovewell \$5. ea.	10 00
Grantville, Cong. Ch.	22 00
Greenfield, Second Cong. Ch. \$57.29, First Cong. Ch. \$13.25, and Sab. Sch. \$6.	76 54
Harvard, Cong. Ch.	4 34
Hingham, "A Friend."	25 00
Huntington, Cong. Ch.	22 50
Lakeville, Cong. Ch. bal. to const. Rev. HOMER BARROWS, L. M.	26 00
Leominster, Evang. Ch.	32 50
Linebrook, Cong. Ch.	21 00
Longmeadow, Ladies' Benev. Soc. \$18.74, Gents' Benev. Soc. \$36.75.	55 49
Lowell, John St. Cong. Ch. \$163.72, and Sab. Sch. \$25. to const. Rev. E. B. FOSTER D.D., DAVID T. KIMBALL, JOHN J. PRAY, JOHN C. WING, CHAS. H. ABBOTT and SELWYN BANCROFT, L. M's. High St. Cong. Ch. \$150.	333 72
Manchester, B. of C.	
Marblehead, South Cong. Sab. Sch.	5 00
Marlboro', Union Cong. Sab. Sch. for a Teacher.	61 65
Marshfield, N. S. Waterman.	15 00
Medford, First Trin. Cong. Ch. (\$71. of which from D. W. Wilcox to const. himself and WIFE, L. M's., \$206.60. Mystic Cong. Ch. \$199.75, to const. Rev. SOLON COBB, Mrs. MATILDA T. HASKINS, JOHN M. GROUT, JAMES GOWING, Mrs. MARY J. REDMAN and D. B. CALLENDER, L. M's.	406 35
Montague, Cong. Ch. to const. FRANK C. CROSS and CHARLES LAWRENCE, L. M's.	45 50
Newburyport, Cong. Ch. \$48., Mrs. J. C. Cleveland \$2.	50 00
Newbury, Cong. Ch. \$66., Second Parish Cong. Ch. \$12.50.	78 50
Northboro', Mrs. Warren Fay.	5 00

Northfield. Cong. Ch. \$33.14. Calvin T. Swan \$5.....	38 14
Northampton. First Ch. (ad'l.).....	2 00
North Orange. Rev. J. H. G.....	50
Oxford. First Cong. Ch.....	162 21
Paxton. John B. Moore.....	5 00
Salem. South Cong. Ch. (\$80. of which from JOSEPH H. TOWNE, to const. himself L. M.), \$230., South Cong. Sab. Sch. \$36.07.....	266 07
Sharon. Cong. Sab. Sch. \$20., A. P. Chute \$5.....	25 00
Shelburne. Cong. Ch. to const. PLINY F. BISHOP and GEO. E. TAYLOR, L. M's.....	81 27
Shrewsbury. Mrs. A. B. Knox's S. S. Class.....	2 00
Somerville. S. W. P.....	1 00
South Deerfield. Cong. Sab. Sch.....	36 24
Southampton. Cong. Ch.....	41 50
South Weymouth. Second Cong. Ch. \$34. Union Soc. \$6.....	40 00
Springfield. First Ch.....	61 90
Templeton. Cong. Ch. \$92. to const. GEN'L GEO. P. HAWKES, THOMAS B. HAWKES and PERCIVAL BLODGETT, L. M's, J. W. Hutchins \$25., 4 Individuals \$1. ea., Others \$1.75.....	122 75
Templeton Centre. Ladies' Benev. Soc. of Cong. Ch.....	20 00
Topsfield. Cong. Ch. to const. Mrs. CHARLES HERRICK, Mrs. EZRA TOWNE and Mrs. B. P. ADAMS, L. M's.....	100 00
Upton. Z. D. J.....	1 00
Wakefield. Mrs. Lucinda Spaulding to const. Mrs. BENJAMIN EATON, L. M.....	30 00
Ware. Mrs. Caroline McClintock.....	26 52
Warwick. Mrs. M. H. P. C.....	1 00
West Dracont. Rev. M. Patten and Wife \$10., Edith Patten and Sister \$2.....	12 00
Westfield. Second Cong. Ch.....	93 71
West Newton. Cong. Ch.....	141 30
Weymouth & Braintree. Union Ch.....	93 05
Winchendon. First Cong. Sab. Sch. \$21.60 Reuben Bemis \$5.....	26 60
Woburn. Cong. Sab. Sch. \$100., "A Friend" \$10.....	110 00
Worcester. First Cong. Ch. \$140.34. Plym. Cong. Ch. \$15.52.....	155 86
— "Anonymous".....	2477 57

RHODE ISLAND.

Providence. Elmwood Cong. Ch. \$8.04. P. M. Edwards \$2.....	10 04
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CONNECTICUT, \$2,306.59.

Bantam Falls. S. C. Keeler.....	2 00
Berlin. Second Cong. Ch. \$107.85., Sab. Sch. \$11.54.....	119 39
Bridgeport. Second Cong. Ch.....	141 00
Bristol. Cong. Ch.....	71 25
Eagleville. Cong. Ch.....	3 75
East Hampton. Mrs. Hiram Veasey.....	50 00
Falls Village. Mrs. E. B.....	25
Farmington. Henry D. Hawley, (\$80. of which to const. DEA. THOMAS H. WELLS, L. M.....	800 00
Guilford. Mrs. L. M. Canfield.....	5 00
Hartland. Mrs. E. P. J. and C. P. C. \$1. ea Harwinton. Cong. Ch. \$70., Orrin Barber \$10.....	2 00
Hockanum. Mrs. E. M. Roberts \$5., "A Friend" \$5.....	80 00
Lebanon. South Soc. First Cong. Ch.....	10 00
Lisbon. Cong. Ch.....	59 00
Milford. Anna C. Nettleton.....	26 00
Middle Haddam. David Dickinson.....	5 00
New Haven. EDWARD SHELLEY to const. himself L. M.....	20 00
North Cornwall. Mrs. A. A. K.....	82 00
Norwich. First Cong. Ch. \$82.73., Broadway Sab. Sch. for a Teacher \$37.50.....	2 00
Plainfield. Mrs. Witter.....	120 23
Poquonock. Cong. Ch.....	5 00
Putnam. Cong. Ch.....	13 70
Somers. Cong. Ch.....	81 85
Southbury. Cong. Ch. and Sab. Sch. to const. Mrs. HARRIETT E. SMITH, L. M.....	23 05
Stanwich. Cong. Ch.....	45 15
	10 25

Stratford. Harry Brownson \$10., Miss Mary Bronson \$6., A. E. Beach \$5., Mr. De Witt and E. B. Emerson \$2. ea. Others \$15.....	40 00
Taftville. Cong. Ch.....	3 31
Union. Cong. Ch.....	21 10
Vernon. Miss CYNTHIA E. PECK to const. herself L. M.....	30 00
Washington. Wm. Black.....	10 00
Waterbury. Second Cong. Ch. \$439.25 Dea. Aaron Benedict \$250., "Friends" \$11.....	700 23
West Hartford. Cong. Ch. \$57.65., Miss Eliza Butler \$30., to const. Mrs. MARY M. NYE, L. M.....	87 65
West Meriden. Peter G. Tuttle.....	10 00
Westport. Saugatuck Cong. Ch.....	61 41
West Winsted. "A Friend".....	100 00
— "A Friend".....	10 00

NEW YORK, \$2,944.18.

Alexander. Dea. H. H. Crossman.....	5 00
Binghamton. Mrs. Mary Whiting.....	5 00
Brookport. Dr. L. H.....	1 00
Brooklyn. Mrs. D. H. H.....	50
East Wilson. Rev. H. Halsey \$30., C. M. Clark \$3.....	33 00
Clinton. ESTATE of Mrs. Anna Trumbull, by James S. Cook.....	20 00
Cohoes. Mrs. Nancy Upham.....	5 00
Crown Point. Friends in Second Cong. Ch b. of C.....	
Danville. "Our Home".....	60 05
Dryden. Mrs. L. C. Phillips \$10., M. L. K. \$1.....	11 00
Fort Edward. W. F. Gunn.....	2 00
Franklin. ESTATE of Clarissa Loveland, by B. L. Bowers, Ex.....	106 86
Harlem. Cong. Ch.....	11 50
Harpersfield. Cong. Ch.....	10 56
Little Genesee. Rev. Thomas B. Brown.....	10 00
Middletown. Coll. by Rev. C. A. Harvey.....	22 50
Morrisania. ESTATE of Elijah Withington by Rev. S. S. Jocelyn and J. B. Coleman Ex's.....	100 00
Mount Vernon. Reformed Ch. Sab. Sch.....	40 00
Nelson. James L. Bishop.....	7 00
New Hartford. Rev. Samuel Wells.....	3 00
New York. "A Friend" \$2,000., Church of the Puritans, M. C. Coll \$30., Rev. G. N. Pike \$25., Mrs. Hannah Ireland \$25., Others \$2.....	2,082 00
Nunda. Mrs. HIRAM ASHLEY \$10., bal. to const. herself L. M., M. Cornett \$2., C. W. K. \$1., Others \$2.25.....	15 25
Oramel. Col. J. P. Rounselle for Teachers.....	100 00
Riverhead. Rev. A. D.....	1 00
Springfield. Mrs. S. D. Peirce, to const. H. P. Dow and Mrs. BERTON AMES, L. M's.....	60 00
Syracuse. Plymouth Ch. Sab. Sch.....	50 00
Verona. By Geo. Crandall, Sec.....	3 90
Vermont. Mrs. M. A. G. Sears.....	147 23
Warsaw. Cong. Ch.....	21 83
West Camden. Mrs. S. L. Smith.....	5 00
Williamsburgh. Miss E. B. Eveleth.....	5 00

NEW JERSEY, \$45.00.

Irvington. Rev. A. Underwood, to const. ANNIE E. UNDERWOOD, L. M.....	30 00
Lodi. Wm. Greig.....	10 00
Trenton. Geo. S. Grosvenor.....	5 00

PENNSYLVANIA, \$6,015.50.

Ebensburg. Miss H.....	50
North East. Mrs. S. Kingsbury.....	10 00
Pittsburgh. ESTATE of Rev. Chas. Avery, 6,000 00	
West Alexander.....	5 00

DISTRICT OF COLUMBIA.

Washington. Bureau R. F. & A. L. \$55., Mrs. A. N. Bailey \$5.....	60 00
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KENTUCKY, \$6,100.00.

Lexington. Bureau R. F. & A. L.....	5500 00
Louisville. Bureau R. F. & A. L.....	600 00

NORTH CAROLINA.

Dudley. Bureau R. F. & A. L. 54 22

GEORGIA, \$535.75.

Atlanta. For Books \$200., E. A. Ware and
T. N. Chase, \$25. ea., R. B. Wight \$4., E.
J. Penny \$2. 256 00
Cuthbert. Freedmen for Schools \$270.75.. 272 75
John Daniels \$2. 5 00
Perry. Geo. Ormond. 2 00
Savannah. Geo. E. Smith. 2 00

ALABAMA, \$33.00.

Marion. "A Friend" to const. HENRY E.
STEWART, L. M. 30 00
Montgomery. Cong. Ch. 3 00

MISSISSIPPI, \$70.05.

Aberdeen. Bapt. Sab. Sch. (Colored) for
African M. 1 00
Natchez. City School Board \$66.35., Miss
Lizzie Hart \$2.70. 69 05

MISSOURI, \$46.08.

Brookfield. First Cong. Ch. 5 08
Cameron. Cong. Ch. \$24.35, Colored
Cong'n \$1.30., Colored S. S. 35c. 26 00
Hamilton. Cong. Ch. 25
Kiddier. Cong. Ch. 10 00
Macon. Cong. Ch. 45
New Cambria. Cong. Ch. 4 30

OHIO, \$1,110.74.

Burton. Cong. Ch. 43 15
Ashtabula. Mrs. Elizabeth Nellis. 5 00
Austintown. L. B. Austin for *Straight
University*. 100 00
Avon. "Friends." 30 00
Belpre. Cong. Ch. 55 00
Birmingham & Florence. H. Todd \$10. J.
Banks and H. Leonard \$5. ea., Davis
Olds \$3., Henry Todd \$2., 5 Individuals
\$1. ea. 30 00
Bristol. Cong. Ch. 4 75
Cincinnati. Storrs Chapel Sab. Sch. \$30.
to const. BENJ. M. TWEED, L. M. 30 00
Clarksfield. Cong. Sab. Sch. 19 00
Claridon. Cong. Ch. 16 44
Cleveland. Mrs. E. R. Shipherd. 5 00
College Hill. ESTATE Dr. M. C. Williams
for *Mendi M.* 30 00
East Cleveland. Cong. Ch. 195 69
Geneva. W. C. P. 1 00
Hudson. O. E. Thompson. 5 00
Jefferson. B. F. Wilder and Wife \$10., A.
Kellogg \$5., Others \$11.50. 26 50
Kirtland. 1 50
Laporte. Cong. Ch. 60 00
Lebanon. Alfred Holbrook and Family
Mon. Coll. 10 00
Lenox. A. B. 1 00
Mallet Creek. Mrs. Mary Branch \$10., G.
Alexander, J. A. Bingham, E. A. Branch,
R. Gardner and P. Bowen \$5. ea., E.
Pierce, H. Trautman and Jos. Spellman
\$2. ea., 7 Individuals \$1. ea., Others
\$1.75. 49 75
Martinsburg. Cong. Ch. 3 25
Mesopotamia. L. O. Lyman \$20., Mr. Ly-
men \$5. 25 00
Mount Vernon. E. S. S. R. 1 00
Newark. Geo. Sherwood \$5., Mr. Franklin
\$5., African M. E. Ch. \$5.02., Welsh C.
M. Ch. \$8.08., H. S. Sprague \$2., 3 In-
dividuals \$1. ea. Cash 25c. 28 35
North Bloomfield. 10 20
North Madison. A. J. King. 5 00
Oberlin. Dr. H. Johnson \$15., Prof. C. G.
Finney and Rev. J. H. Fairchild \$10. ea.
S. Mathews, I. M. Johnson, Prof. G. W.
Shurtliff, E. J. Goodrich, W. P. Harris,
Prof. J. Dascomb, T. B. Rice, Mrs. Mil-
ler, Mrs. Bardwell, Mrs. Boice, G. Kin-
ney, J. F. Harman, I. Penfield, G. F. Wel-
ton, Prof. J. Morgan, Rev. J. Keep, Prof.

J. M. Ellis and Prof. C. H. Churchhill
\$5. ea., Mrs. P. Hovey \$4., S. Royce, R.
Stone and E. Folett \$3. ea., P. Weed,
W. H. Backus, Rev. G. Clark, H. O.
Swift and D. O. Waters \$2. ea., "Travel-
er" \$2., 11 Individuals \$1. ea., Others
\$2.95. Unity Ch. (\$10. of which from Mrs.
M. Bacon.) bal to const. Rev. R. T.
Cross. L. M. \$23.(6). 187 01
Paddy's Run. Cong. S. S. 36 50
Rawsonville. Charles Tuttle. 2 50
Saybrook. Rev. S. Cole. 2 10
South Ridge. Mrs. U. Haviland. 5 00
Springfield. M. M. 75
Sylvania. ESTATE Dr. A. Miner. 30 00
Tallmadge. J. Pierce bal to const. him-
self, L. M. 10 00
Unionville. Benjamin Smith to const L.
MINA STRATTON, L. M. 49 40
Youngstown. Mrs. B. B. Hudson. 5 00

INDIANA, \$7.00.

Hector. W. Morehous. 2 00
South Bend. R. Burroughs. 5 00

ILLINOIS, \$2,177.87.

Amboy. Cong. Ch. 115 00
Aurora. First Cong. Ch. \$109.76. N. E.
Cong. Ch. \$73.30. 183 06
Ayres Point. Cong. Ch. 56 75
Bunker Hill. Cong. Ch. 22 42
Cambridge. Joseph Tillson. 30 00
Cameron. Rev. C. C. S. 50
Canton. Cong. Ch. 40 50
Chicago. C. H. Whittlesey \$100., First
Cong. Ch. S. S. \$69.40., Rev. L. H. Fos-
ter and Wife for *Straight University* \$50.
N. E. Cong. Ch. (in part) \$187.78. 357 18
Cottonwood Grove. Presb. Ch. 1 50
Coulterville. Sab. Sch. U. P. Ch. \$32.25,
Others \$1.25, Cong. Ch. \$3.75. 37 25
Dover. Cong. Ch. 50 00
Elkhorn. U. P. and Cong. Ch's. 40 20
Georgetown. Mrs. J. R. Frazier, for *Sch.
at Dudley, N. C.* 100 00
Golen. U. P. Ch. 8 40
Greenville. Cong. Ch. (ad'l). 1 25
Homer. Cong. Ch. 20 00
Jordan's Grove. U. P. Ch. \$33.55, Coven-
anters Ch. \$15., Presb. Ch., 15c, Cong. Ch.
\$3.25, Sab. Sch. (Colored) \$1.25. 53 20
La Harpe. Cong. Ch. 8 00
Lombard. First Ch. of Christ \$73., James
F. Claflin \$30., to const. Mrs. SUSAN
CLAFLIN, L. M. 103 00
Lee Centre. Cong. Ch. 8 65
Lamoille. Cong. Ch. (ad'l). 3 00
Malden. Cong. Ch. (in part). 106 00
Moline. Cong. Ch. 16 00
Morrison. Cong. Ch. 76 00
Morrisa. Cong. P. Ch. 7 45
Naperville. Evang. Assn. Ch. (ad'l). 11 85
Neponset. Cong. Ch. 29 75
Paxton. Cong. Ch. (ad'l). 13 00
Peoria. Cong. Ch. (ad'l). 22 50
Peru. Cong. Ch. (ad'l). 7 00
Polo. Ind. Presb. Ch. (in part). 81 50
Providence. Cong. Ch. (ad'l). 14 05
Princeton. ESTATE of C. G. Corss \$130.,
Mrs. Polly B. Corss, \$30., to const. JOSEPH
H. BRIGHAM, L. M., Cong. Ch. (ad'l), \$70. 230 00
Ridgefield. "Friends." 6 00
Richview. First Cong. Ch. 3 00
Rockford. Female Seminary, \$20., First
Cong. Ch., \$6.75. 26 75
Rockton. Cong. Ch. (in part). 11 03
Sparta. Old Bethel Covenanters Ch. \$55-
50, U. P. Ch., \$44.15, Presb. Ch. \$45.,
Plumb Creek Presb. Ch. \$30.35, Coven-
anters Ch. N. S. \$5., J. B. Anderson, \$5.,
Bapt. Ch. \$3.46, Robert M. Edgar \$2.,
Union Sab. Sch. \$19.25, Union S. S. Inf.
Class \$6.15, Cov. Ch., Rev. Dr. Wyler's
\$11.15, Cov. Ch., Rev. Mr. Farris \$22.15. 229 16
Tiskilwa. Saml. L. Patterson. 5 00
Troy. Presb. Ch., \$10., Morris Powley \$10. 20 00
Woodburn. Dea. R. R. Tompkins. 10 00

Xenia. W. H.	50	Iowa Falls. Cong. Ch.	16 50
Rev. John Alexander.	1 50	McGregor. Cong. Ch. \$17.50, E. P. Daniels \$2., E. B. W. 50c.	20 00
MICHIGAN, \$714.09.			
Adrian. Cong. Ch.	3 75	Mount Pleasant. Cong. Ch.	5 00
Alaska. W. H. Brown \$2., Others \$5.	7 00	Muscatine. First Cong. Ch.	50 00
Ann Arbor. Miss Eliza M. Hill.	5 00	Waverly. Cong. Ch.	21 55
Armada. Cong. Ch.	23 52	MINNESOTA, \$238.36.	
Berlin. Cong. Ch.	4 25	Anoka. Hon. J. Benson \$12.50, and Cong. Ch. \$4. for a Teacher.	16 50
Charlotte. Cong. Ch. (ad'l).	27 00	Austin. BEQUEST, Oliver Hitchcock.	12 86
Chelsea. Cong. Ch. (ad'l).	21 70	Belle Prairie. Mrs. E. T. Ayer.	28 35
Clinton. Cong. Ch. (in part).	29 98	Clearwater. Cong. Ch.	28 25
Detroit. "A Friend."	5 00	Cottage Grove. Cong. Ch. (ad'l).	60 25
East Saginaw. Mrs. E. Pratt.	25 00	Excelsior. Union Meeting.	24 30
Eaton Rapids. Cong. Ch. (in part).	28 00	Faribault. John Stegner.	5 00
Frankfort. E. C. Anderson and Others.	6 00	Grow. Union Meeting (in part).	1 25
Franklin. Cong. Ch. (in part).	5 79	Pecateuna. Mrs. Rugg.	25 00
Gaines.	5 00	Rochester. Chas. Dunning.	20 00
Grand Rapids. Col. H. E. Thompson \$5., Irwin Rogers, \$3., "Friends," \$7.	15 00	Saint Cloud. Cong. Ch., Prof. J. M. and C. E. F. \$5. ea.	10 00
Hart. Mrs. P. C. Hyde and Others.	6 00	Saint Paul. "A Friend."	5 00
Holland. First Reformed Ch.	16 65	Sauk Rapids. Cong. Ch.	1 60
Hubbardston. Cong. Ch.	14 00	KANSAS, \$11.	
Hudson. Cong. Ch.	16 50	Grasshopper Falls. Curtis Howe.	6 00
Ionia. Judge L. S. Lovell \$3., Others \$2.	5 00	Osawatimie. Rev. S. L. Adair.	5 00
Kalamazoo. Plymouth Ch.	12 60	ARKANSAS, \$30.20.	
Lowell. "Friends."	22 00	Batesville. Colored Sab. Sch.	5 20
Ludington. S. F. White and L. H. Foster \$5 ea., Others \$6.	16 00	Little Rock. Capt. W. M. Colby.	15 00
Lyons.	3 00	Yellow Bayou. James D. Eaton.	10 00
Manistee. Dr. L. S. Ellis \$3., D. Secor \$2., Others \$3.	8 00	TEXAS, \$73.28.	
Memphis. Cong. Ch.	35 00	Belmont. Cong. Ch.	11 28
Montague. C. M. Strary, \$3., "Friends" \$3., E. A. P. \$1.	7 00	Columbus. Freedmen for Schools.	42 00
Milford. First Presb. and Cong. Sab. Sch.	5 00	Huntsville. Freedmen for Schools.	20 00
North Adams. Cong. Ch.	19 00	CALIFORNIA.	
North Plains. Wm. Jennings \$2., Others \$1.25.	3 25	San Francisco. Mrs. Nathaniel Gray.	50 00
Northport. "Friends."	2 00	OREGON, \$28.42.	
Otsego. Cong. Ch. (ad'l).	38 75	Forest Grove. Rev. Jos. W. Marsh.	22 70
Palo. M. Van Vleck \$3., A. Van Vleck, and P. Van Vleck. \$2 each, Others \$2.50	9 50	Portland. Mrs. H. W. Williams.	5 72
Paris.	4 00	DOMINION OF CANADA.	
Pewamo. Stephen Willett \$4., 3 Individ- duals \$1 ea., Others \$8.	15 00	Paris. N. Hamilton.	5 00
Pentwater. "Friends."	1 50	IRELAND.	
Portland. Cong. Ch.	8 50	Collected by Miss Mary Kildare.	
Rockford. Rev. I. Barker and Others.	2 00	NEWRY. Thomas Medill, John Nesbitt, David Martin and H. Dalzell £1. ea.; Mrs. D. Glenny, J. S. Davis and "A Friend" 10s. ea.; Mrs. Hamilton, Miss Campbell, H. Mehopper, Wm. Hillis, Miss McWalters, A. Little, "A Friend," R. H. Robinson, "A Friend," Thomas Green, Wm. Courtney, Miss Parsons, Wm. Gillespie, J. R. Neill, Mrs. Todd, Thomas Laing, M. MacDowell, R. Ander- son and "A Friend," 5s. ea.; Misses At- kinson, 7s. 6d.; Others £4 1 0.—	50 00
Rodney. Freedmen for Schools.	95 00	BELFAST. A. P. Blackwood, and Hon. John Lytle, £1 ea.; Chas. W. Finley, W. A. Robinson and James Thompson, 10s. ea., Margaret Byers, Mrs. Brown, Mrs. Corry, Miss E. Orr, "A Friend," Miss Hart, Simpson and Marshall, 5s. ea.; J. Robb & Co., 5s.; Others £2 3 0.—	
Selama. "Friends"	10 00	BANBRIDGE. John Morton, Jr. and Jane Dunbar, £1 ea.; Mrs. Coburn, 5s. and b. of C.	
Somerset. Second Cong. Church \$6.75, "Friends" \$54.10.	60 85	ROSTREVOR. Wm. Calvert, 10s., Rev. T. M. 2s.	136 80
Union City. Cong. Ch. (ad'l).	58 00	WEST INDIES.	
Whitehall. John Welch \$5., A. Means \$2., Others \$1.	8 00	Jamaica. Mission Churches, Chesterfield \$67.12, Brainard \$50., Providence \$13.50, Eliot \$9., Eliot School \$15.	154 99
WISCONSIN, \$1,045.96.			
Beloit. Miss M. L. Newcomb for Scholar- ship.	50 00	Total,	
Bristol. Dea. C. M. Fowler.	500 00	\$35,616.94	
Columbus. Cong. Ch.	25 00	W. E. WHITING,	
Delavan. Cong. Ch.	60 00	Asst. Treas.	
Elkhorn. Cong. Ch.	42 00		
Fulton. Cong. Ch. (ad'l).	36 00		
Greenbay. First Presb. Soc.	50 00		
Janesville. First Cong. Ch.	64 51		
Lima. Cong. Ch.	4 23		
Racine. First Pres. Ch.	86 00		
Reed's Corners. Cong. and M. E. Ch's. (ad'l).	5 50		
Ripon. Mrs. Harris.	5 00		
Somers. Presb. Ch.	19 00		
Shoptere. Cong. Ch. (ad'l).	9 50		
Sparta. Cong. Sab. Sch. \$20.73, Mrs. Mary C. Kelley \$5.	25 73		
Waukesha. First Cong. Ch.	14 00		
Waupun. Cong. Ch. (ad'l).	6 00		
Whitewater. Cong. Ch.	43 50		
IOWA, \$238.90.			
Chester. Cong. Ch.	9 60		
Chuder City. Cong. Ch. (in part).	80 00		
Clay. Cong. Sab. Sch.	1 25		
Burlington. Mrs. J. Everell.	5 00		
Fairfield. Cong. Sab. Sch. to const. Miss KATE F. ROWLAND, L.M.	30 00		

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.
2. CLOTHING, of all kinds, for the suffering Freedmen.
3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.